A Dyalogue or Disputacion betwene a

Gentylman and a Prest Concernyng the Supper of our Lorde

¶ To the Reder

In thys lytle Dialogue (gentle readers) ye shall fynde good example to be come a gentyll man and a prudent dyn to marde this parlement holden at westmynster the fyrst yere of our moost noble kynge Edwarde the vi. hys raygne ye sayth ful readers Juge not that I thought my self worthe of any prayse in this doinge. But thynke as I thought and lay with me honoure glory & prayse be onely to

God to whom it be
longeth
Amen

The precher. v.

If thou seest the poore to be oppressed, and wrongeously deaitt with all so that equite, and the ryght of the lawe & awe, is wrested in the lande marueyll not thou at suche Judgement for one great mā lyeth to che with an other: & the myghtye helpe them selues to,
gyther.

¶ The Gentylman
speketh fyrste

God gyue you good
morowe and wel ouer
taken mayster parson.
The priest Spekyth.
I praye God gyue you as moche
lyf & welcome wyth all my herte.
Gentyll I praye you syr where is
your dwellyng place. P. Veelle, my
dwellynge, is in the northpartes
of England. G. Howe farre lyeth
your Iorney. P. I purpose (God
wyllyng) to ryde thondred myles
or I retorne. G. I wolde wythe I
myght haue yo ir cõpany. to Lon
don. P. mary syr euen to London
I thinke to ryde. G. I am glad of
that for to do I: I wolde we were
all there. P. We shall be there in
goodtyme. G. whan purpose you
to returne home. P. I am not cer

tayne

tayne wyll to returne But I thike to be at home this good tyme. yet wold I be glad to here som good newes, cõcernyng the, Parlamẽt. or I goo. G. In that you do well. I thike verely you shal here good newes P. I praye God it maye be so. G. yes truely ye shall not nede to doubte of good newes, beleue me for so godly so wyttie, so mer= cyfull so noble, a Prynce as Ed= warde our kynge is, was neuer any so towarde in this realme no nother I thynke his lyfe hath not bene harde of sence the tyme of Salamon, beyng as yet a chylde, within yeares, but a very man, in wordes, and workes. P. I praye God saue hys maiestie. G. also I thynke verely, that no Prynce in ỹ worlde hath any godlyer, any wy= ser, any better lerned counsayl ten

the

the kinge our maister hath ¶ to be
short no vertues can be founde in
any man, that is not well sene in
them Therfore you shall not nede
to doubte of good newes yea and
godly newes as euer was hard of
in any Parlament I warant you
P. Truely, it is a godly herynge
when men of vnderstādyng are a
boute a kyng and specyally in his
counsayll I remēbre that I haue
red these wordes, An vnwise king Ecclesi
distroyeth his people. But where cus.
they that be men in auctoryte, are The. 8.
men of vnderstādynge there ys cite chapter.
prosperyth. G. It shulde seme by
your talke that you haue a good
Iugement in the scriptures. P. I
haue rede the olde Testament and
moche of the newe. G I lyke your
company the better. G kynde wry- Prouer
ten these wordes In the lyppes of bes. 8
him

him ỹ hath vnderstanding a man
shal fynde wysdome. P. you haue
Prouer. bes. xv. sayd truth, a lytle forther in ỹ same
boke. I fynd this sētēce. The eare
that harkeneth vnto holsom war-
ning and enclyneth thervnto shal
dwell amonge the wyse. G. you
haue spoken wel by my fayth you
haue good memori in ỹ you tende
syr, I lyke your cōmunycacion so
wel that I wold gladly haue som
talke with you at large yf oure
men were ryding fayre and softly
afore. P. Commaund thē I praye
you syr, & say to me what you thīk
G. How longe I praye you, haue
you bene a preest. P. Seins I did
sing myne fyrst masse. xviii yeres ago
past. G. touchyng that word masse
I wold haue your Jugemēt in it
dyd you euer yet fynde it i the Bi-
ble, or Testament. P. What hath
moued

moued you to aske me ỹ question
G. I wyll shew you whā you saio
lemce I did synge my fyrste masse
that same worde masse, did moue
me to aske you that questiō ℞ As
touchynge my conscience in it I wyl
shewe my mynd, I dyd neuer rede
in the holy Scryptures, that god
dyd cōmaūde any masse to be said
or songe yet are there in the masse
many godly ꝛacions & swet psal-
mes, vylyde the Epistle & Gospell
which yf they shuld be take awa ỹ
the masse shulde be lefte naked wt
out any pleasantnes, to the Jugno
rant people not withstandynge. I
wyl not deny but in some thynges
that are in ỹ masse, myght be had
a reformacion those thynges, I
meane, ỹ the bishoppes of Rome,
hath Inuēted whych gods worde
doth not teache them. G. Yf al the

ceremonyes of the masse shuld be
take from it that are not alowed
by gods worde then shuld ꝑ masse
be no masse, I pray you make me
answere to this question doth gods
worde lede you to vse any such ca
tastyciall disgysyngs in the mynyst
racion of this holi Sacramēt as
is vsed in your papistical masse. ℣
No verely. G. What haue you to
say then for your masse. ℣ verely
nothyng but for the supper of the
Lorde I wyll say to you myne fancy
it is wrytten as they dyd eate, Je
sus toke breade and gaue thākes
brake it & gaue it to his dysciples
and sayd take eate this is my bo=
dy and he toke the cup & thanked
and gaue it them, sayeng drynke
of it euery one for this is my blou
de of ꝑ newe Testamen that shall
be shed for many for the remyssion
of

gaue, ge=
ue.
℣ take,
-ē,
& take,
ten,

of fynnes I say vnto you, I wyll not drynke henceforth of this frute of the Vyne tre, vntyll that daye, when I shall drynke it newe with you in my fathers kyngdome what say you to these wordes are they not trewe. G. Ye verely: they are all Just and trewe. But tell me. I pray you how you vnderstād these wordes do you take them as they are spoken or as they were ment? P. I take them both as they were spoken and ment. G. How is that? I pray you P. I do verely thinke and beleue after the wordes are spoken by the mynyster there remayneth nother breade or wyne. but the very body and bloude of ỹ same Christ that dyed for the synnes of all the worlde. G. Do you speake your conscience in it. P. ye verelye. G. Thē are ye far wyde.

from

from the meaning of christ Christ
sayd many tymes to his disciples
Lucke. xxii. I haue in wardly desyred to eate
this Ester lambe with you before
I suffer, & the day at euen before
Lucke. xxii. he suffred the death. he dyd cause
Peter, & Johā to prepare the ester
lambe and with ỹ twelue apostles
he dyd eate it accordyng to ỹ lawe
and as Paule sayth, he taketh a-
waye the kyst to stablysshe the lat
Exod. xii. ter, for euen as the pascoll lambe,
was a sewer token, or memorye of
the deliueraunce of ỹ chyldren of
Israell frō the bōdage of Pharo.
Exodus xii. euen like is this Sacrament to vs
a sewer sygne, token or memory of
the death of our sauyour Jhesu &
Exodus xvi. as māna from heauen and watter
out of the rocke was a syngnyfica
tion, that one shulde come downe
from heauen to gyue life vnto the
beleuers

beleuers so is this bread and cup
to vs a sewer token that he is past
and hath fullfylled all the Scrip
tures that were wrytten of hym.
the which memory is holy & good
and shal put the faithful alwaies
in memory of the death of Christe
vnto ỹ ende of the world tyl christ
come agayne to Jugement. Y. a-
las sy, take hede what you do say
the kynge our maister (that is de-
parted) hath set forth that thynge
with as moche knowledge as all
the Clergy yea & nobylyte of thys
his realme can know, and wyl you
the be so bolde to medle with thys
holy and blyssed sacrament of the
Aulter that all the learned men of
this Realme doth affyrme to be
trewe and ryghtlye instituted. G.
Sayst Paule dyd wryte these wor-
des. For the folysshnes of God is

wyser

Corinth. wyser then men and the weakenes
of gods stroger the men brethern
loke on your callynge, howe y not
many wise men after the flesh not
many myghty, not many of hyghe
degree are called, but god hath cho
sen y foolishe thynges of the worlde
to confound y wyse that no flesche
shulde presume in this syght, rede
this chapter thorowe & there shall
ye se that it is not in the worldlye
wysdome of man to know y treuth
of gods worde, but let vs retourne
to our purpose & sai to you y this
Sacrament, is no more then a ho-
ly memory of the death of Christe
and not his bodi, flesche, bloud and
bones, as the blynded people doth
beleue. Christ dyd ordayn this me
mory to stere vp. or moue, y harts
of men, to beleue that he died for y
synnes of y whole worlde and dis-

ryse

rese agayne from death, to saue al
those that shuld beleue on hym for
he dyd well knowe without a con
tynuall memory it was not possy-
ble for man to beleue the thynge ȳ
he neuer sawe & because it shulde
be to vs a memori vnto his secõd
comming he did ordayne it ȳ we
shuld be thankefull to hym & loue
one another as he did loue vs yat
le did write to ȳ Corynthians that
whiche & delyuerid vnto you & re- 1. Corin. xi. Chyp.
ceyuid of ȳ lord for the lord Iesus
the same nyght in whiche he was
betrayd, toke breade and thanked
and brake & sayd take ye & eate ye
this is my body, whiche is broken
for you. This do ye in the remem-
braunce of me After the same ma
ner he toke ȳ cup whã supper was
done sayeng. This cup is ȳ newe
Testament in my blonde, thus do
ye

ye in ỹ ten̄brauce of me for as
often as ye shal eate of this brede
and drynke of this cuppe ye shall
shewe ỹ lordes death tyll he come,
nowe wolde you take these wordes
are they not playnli wrytē for you
P. Ye verely ỹ wordes are playne
and trew as you haue spoken thē
but I thynke these wordes take
eate. this is my body can not be ta
ken any other wyse thē for hys bo
dy. C you are i the same blyndnes
that the Jues were in whan christ
tolde them that he was that brede
that came downe from heauen.
Johan. vi Was Christ then breade whan he
tolde thē so no verely. but lyke as
breade, whiche in the Scripture,
is taken for al nedeful thinges for
the body doth sustayn ỹ outward
mā in this lyfe, so doth the spyrite
of God kepe the Inwarde mā, in
a lewer

a lewet layth I pray you here me
a lytle further layne John writeth
thus many of his dyſciples whan John. vi
they harde this ſaid this is a hard
layeng who can abyde them herig
of it ¶ helus knewe hym ſelfe that
his dyſciples mo; mu;red at it and
ſayd vnto them Doth this offend
you what & yf you ſhal ſe the ſone
of man aſſcende vp where he was
befo;e it is the ſpy;ite that quyke-
neth the fleſhe p;offyteth nothyng
ꝑ wo;des that I ſpake to you are
ſpy;ite and lyfe allo in the Gaſpel Iohan. vi
of layne John chriſte ſayd to ꝑ le
wes ¶ am the do;e of the ſhepe al- Iohan.
ſo he ſayd I am the vyne and my x.
father is a hul bande man Nowe
ſe I pray you is Chriſt a matery
all do;e/o; is he a Vyne/ſuche as
beare Gra;es o; is his Father a-
helbádman Juge your ſelfe whe

ther these wordes are to be taken
as they were spoken yf you serch
the scriptures you shal fynde veri
many of suche lyke sayenges. P.
Nowe þ I haue harde you I pra
you gyue me leue to speake. G. ye
mary. I pray you say what you
wyll and I wyll gladly here you.
John. vi P. Christe sayd to the Jues very
ly verely, I saye vnto you except
ye eate the flesh of the sonne of man
and drynke his bloud you shal not
haue lyfe in you who so eateth
my flesshe and drynketh my bloud
hath eternall lyfe. & I wyll rayse
him vp at the last day for my flesh
is meate in dede and my bloud is
drynke in dede Nowe I pray you
howe should we eate his flesshe and
drynke his bloude vnlesse we had
hym present with vs, by the vertue
of his worde. Gent. beleue me sy
gods

goddes spirite dwelleth not in you. Corinthians, xii.
christ sayth no man can saye that
Jhesus is ỹ lorde, but by the holy
goost. In your olde Crede it is sa-
yde, christ ascendyd vnto heauen &
sytteth on the ryght hande of god
the father, & from thence he shall
come to Juge the quycke and the
deade. Therfore yf he be here on
the earth you must cõfesse ỹ there be
more Christes then one or more sa-
uiours then one. yet I pray you to
here me a lytle further christ sayth
I went out from the father and Johan,
came in to the worlde. I leue the xvi.
worlde agayne & go to the father
Also ye shall haue poore folke al-
wayes with you but me shal ye not Mathe,
haue alwayes. Nowe may you se xxvi.
that Christes natural body cannot
be in heauen & on the earth also
it can not be in two places at ones

no

more then powres or myne. P. it shulde be treue ꝑ in the Sacrament Christes bodye, & bloude be not there in the forme of breade and wyne why dyd not our forefathers (that were as wyse men, as
1. Corinthians, 11. are in these dayes) fynde out that this thynge was not rygthly mynistred. G. In the tyme of the Apostles it was mynistred accordig to the Institucion of Christ yea a longe after. P. What was ꝑ cause that any abuse shuld be in it? G. The prophet Jeremi sayth we are al in the hãdes of god, as the erth
Jeremi. xviii. is in the potters handes to, make of vs what hym lysteth, therfore no man shulde reason with God, why he doeth this thynge or that, but let vs take the tyme as it hath pleased hym to appoynt it. P. thé may I say to you, that god is not ryghteous

tyghteous whiche hath gyuen oc-
tacion to his people to erre. ¶ No
verely not so ye shall here the wo-
des of saynt paule. For the wrath
of God appereth from heauen, a- Roma.
gaynst al vngodlynes & vnryghte- 1.18.
ousnes of men whiche with holde
the truth in vnrighteousnes seing
what may be knowē of god is ma-
nyfest a mong them. For god dyd
shewe it vnto thē. So that his in-
visible thynges that is to say, his
eternall powet & godhed, are vn-
derstande and sene by the wo;kes
from the treasyon of the wo;lde.
So that they were without excuse
in as moche. as when they knewe
God, they glo;yfyed hym not god
neither were thankfull, but waxid
ful of vanities in they; Imagina-
tions & they; foloshe hartes, were
blynded whan they counted them
selues

selues wyse they became fooles &
turned the glory of the immortal
God vnto the symilitude of the i-
mage of a mortall man & of birdes
and foure footed beastes & of cre-
tes wherfore god likewyse gaue
them vp vnto their hartes lustes
vnto vnclenes to defile their own
bodyes betwene them selues whyche
turned his truth vnto a lye & wor-
shipped and serued the creatures
more then the maker, whyche is
blessed for euer Amen. What saye
you to these wordes, shall we saye
Rom. iii. that God is vnrighteous whych
but let vs saye with Paule
let God be true and all men lyers
for God is holy, good, iust, true,
and rygh[illegible] in all his workes
Yet yf it please god he may giue
to any of vs his holy, spirite
we shulde not erre. Gyue vs
this day

ordayned as a nessesary Instru-
ment for vs to occupie. Thowe
ȳ which god for christes sake wyll
heare vs, yf we aske in fayth. Not-
withstanding yf god do not geue
vs his spirite so that wt our owne
wyll which we haue to do euyl we
fal from god, yet god doth vs no
wrong for he doth owe vs nothig
if he do geue any of vs his spirite
whiche leadeth all men that hath
hym to do those thynges ȳ please
god we are greatly bounde to thā
ke hym. Nowe ye se that ȳ vnrigh
teousnes that is in man, doth not
make god vnrygh teous ¶ I pray
you sir let vs retourne to oure pur
pose. whayn cōcernyng the Sacra
ment. What is your mynde in it.
howe shulde we take it. G. I. wyll
shewe you my mynde in it, yet not
my mynde onely but the mynde of
paule

Paule. and the mynde of the olde
1. Corin. xi. Doctoꝛes that hath wꝛyte on this
supper, Paule sayth. That which
I delyuered to you I receyuyd of ỹ
Lorde. Foꝛ the loꝛde Jhesus the
same nyght in whiche he was be-
trayde toke bꝛeade and thanked, &
bꝛake it and sayd take ye & eate ye
this is my bodye which is boꝛken
foꝛ you This do ye in the remem-
bꝛaũce of me and so foꝛth as it fo
loweth in the chaptre. Nowe ye se
that these woꝛdes remẽbꝛaunce of
me were not taken amonge them
foꝛ his pꝛesens but foꝛ his, bodyly
absens. Foꝛ yf he had ben pꝛesent
with his Apostles after he assen-
dyd vp to heauen why shulde saint
Corinthiꝫ xi. Paule wꝛyte these woꝛdes to the
Corinthians. This do ye in the re
Exodus xii membꝛaunce of me, The passouer
lambe was a signifikacio of the
death

death of Christ Manna that was gyuen the children of Israel from heauen and also the water out of the rocke were syngnyfycacions of Christes comming Also the serpēt that was set vp in the wylderues was a syngnyfycacion that a Sauiour shuld come to saue ỹ people and euen so is this Sacrament a sawer token to al faythful beleuers that Christ hath payd the raunson with his Innocent bloude for the whyche we shulde be alwaye thankfull to hym all our lyfe. ¶ Verely syr your godly communycacion, hath moued my hart to thynke a great abuse in this sacrament for I am wel assewered ỹ these wordes are trewe which you haue spoken to me. ¶ I haue spoken nothyng but Gods worde doth be me in it but yf I shulde speke to you with the

Exodus xvi and xvii.

Numm. xxi.

the natural reson of mā I myght
saye to you is it possible that man
shulde make God or is it possible
that the thynge whiche is made
this day shulde be god to morowe
but I wyl not reason, mout gods
worde sayne. Johu sayth that god
Johan. iiii. is a spirite and wyll haue all men
to honour hym in spirite & truth.
Actes. vii. For god dwelleth not in the tem-
ples made with mānes hande but
dwelleth in euery faythfull mans
hart For euery faythful man is ỹ
Temple of god, and there is gods
holy spirite. Also no mā hath sene
Johan. i. god, at any tyme the oneli begotte
sonne, whiche is in the bosome of
the Father hath declared hym.
Now syr I mast hartely pray you
to call to the lyuyng God for his
holy spirite, that ye may walke in
the lyght of godes trewth whiche

god

god wyll gyue to you for Christes
sake yf you aske in fayth, M. Ser-
for your good counsayll. I moste
hartely thanke you. I do wyshe
with my hart that it wolde please
god, to moue the hartes of oure
godly counsellers to seke a remedy
for this abuse very shortly. H. I
saye vnto you, vnto the tyme that
god hath apointed no man shall
remedy it. For yt is his busynes,
therfore let him alone with it. For
when all men hath wrestled some
twelue or xx yere, at the last he wyll shewe
forth all his pleasure. Yet let all
faythfull men, that loue goddes
worde vnfaynedly, be dayly
prayinge the lorde come to Judgement
Other with pen and yoke or with
mouthe and tongue, for thether is
no doubt this abuse shall be reme-
mes, whē the tyme that god hath
appoyn- Mathes

appoynted is co[n]. It is wrytten
in Sayne Mathewes Gospell all
Mat. 15. plantes that my heauenly father
hath not planted shall be plucked
vp by the rotes. Then is there no
remedy but the in alle must vp al
togither and the right institucion
of ỹ lordes Suppet shal come in
place agayne. P. I belyke the ly-
uyng god moste hartely, that it
may be so G There is no doubt,
but it shall [con]. in the meane tyme
whyle God doth worke whiche is
the workmayster of all good w[or]k-
kes let vs not be ydle but be doig
good to eurry man for the worlde
was neuer so full of euyl doers P
I pray you let vs praise god, both
to gyther. G with all my hart sy[r],
all honour glory, and prayse be to
the lyuynge, God. whiche lyueth [&]
raygneth worlde without ende.

Amen

Amen. P. If it please you syr the
I maye be so bolde as to knowe
where I shall mete with you to
morowe in the mornynge, or elles,
what tyme it shall please you to a
poynt me to mete with you G. In
the mornyng to morowe you shall
not fayle of me In Westmynstre
hall at the vpperende of the hall on
the tyght syde as ye go vpwarde
P. I moste hartely thanke you
for your gentle company.
I bydd you fare well G
The holy Ghost be
with you syr and
welcome to
London

The prayse be gyuen to god